

THE NUR AFSHAN

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No. 24

FOREIGN TELEGRAMS.

London, June 5.

Reuter's agent in Hongkong reports a disturbance at Wei-Chow in the Tund-Kun district; a mob attacking the city.

Troops have been despatched from Canton. The correspondent of the *Daily Mail* at Hongkong states that a missionary named Pollard at Chao Tung-Lu was stabbed in the lung and mercilessly beaten by Chinese.

A telegram from Paris states that it is semi officially stated that all arrangements have been made to ensure the working of the Abyssinian railway and the extension to Addis Abeba.

The French Government and Menelik are entirely in accord on the subject.

London, June 6.

He dwelt on the dangers of misjudgement in Britain or in India. This, he said, was the first occasion on which the British democracy had been brought face to face with the Indian Government with all its difficulties, complexities and subtleties.

One of the most difficult experiments ever tried in human history, he went on, was whether they could carry on personal Government along with free speech and free right of public meeting.

Mr. Morley said that he was considering the appointment of a commission to enquire on the spot into the work of centralisation in India and as to how the system and its mischief might be abated.

Mr. Morley said he hoped that the committee's labour would result in devising some schedule for regulating the proportion of charges which would do justice to the British and the Indian taxpayer.

Referring to the Amir's visit Mr. Morley said that the Imperial Government had instructed the Viceroy on no account to open political questions with the Amir and as a result our relations with the Amir, who was a most important person, were on a far better footing than would have been reached by a formal premeditated arrangement.

Regarding the reforms Mr. Morley said that a draft had been framed by the Indian Government in conformity with instructions of the Imperial Government and would be sent home and presented to Parliament.

The Government approved of the establishment of an Advisory Council of notables which would elicit Indian opinion and diffuse information about the Government's intentions. The reforms included the principle of substantial enlargement of the Viceroy's Legislative Council and provincial councils. The details would be discussed with the Governments but the official majority would be maintained. "The time has now come," said Mr. Morley, "when the Secretary of State may safely and wisely nominate one or two Indian members of the Council of India." He would not discuss the matter because it might be necessary to submit it to Parliament.

He emphasized the necessity of hearing the opinions of Indians whose susceptibilities we were bound to respect, but he most vehemently and scathingly denounced people advocating our giving up India which he declared would result in anarchy and bloody chaos.

A telegram received in St. Petersburg from Teheran states that a force of Persian Cossacks and cavalry, infantry and mountain guns has left Kirmanshah against Salar-ed-Dowleh, Governor of Luristan, mentioned on the 23rd May.

Already many casualties have occurred on both sides.

London, June 7.

Earl Percy congratulated Mr. Morley on his firmness in dealing with the disorders. He sympathised in the view that the Indians should be associated with the details of the administration but he repudiated the possibility of Parliamentary institutions. He approved the appointment of Indians to the Council of India.

Reuter's correspondent telegraphs that the troops despatched against Salar-ed-dowleh are commanded by Hissam Mulk.

The Parliament and the representatives of the clergy have telegraphed to Salar-ed dowleh advising him to cease his rebellious acts.

Reuter telegraphs from Peking that information from Chinese and foreign sources indicates that the troubles in the South are merely local and are not alarming.

A conference has taken place between the representatives of the cotton-masters and the men in Manchester.

It has been agreed that a five per cent advance on wages shall be conceded, but the masters are of opinion that it might shortly be necessary to curtail production.

Karachi, June 7.

The severest gale which we have experienced since the great cyclone of June 1902, visited Karachi yesterday, and, as was the case in the last cyclone, Keamari and the harbour were the parts which were most sorely threatened and where most mischief was done.

London, June 8.

A telegram from Washington states that France has offered her good offices to promote a stable understanding between America and Japan.

The State Department is dubious regarding the possibility of putting the offer to practical use but has received it in the cordial spirit in which it was made.

It is added that the only negotiations likely in the near future relate to a possible Immigration Treaty and nothing has arisen to preclude direct dealing in the matter. The San Francisco incident is closed from a diplomatic point of view.

The *Standard* states that the American Government has decided to decline the offer.

Telegrams from Paris state that a semi-official note has been issued which says that the statement that France has offered her good offices for the establishment of a stable understanding between America and Japan is incorrect. Nothing indicates that the relations between the two countries necessitated good offices, but it is true that there has been the friendliest parleying with the American Government concerning our arrangement with Japan.

The Australian Methodist Conference has decided to establish a mission in India.

London, June 10

Reuter's correspondent at Teheran telegraphs that serious electoral disorders have occurred at Kerman Shah attended by considerable loss of life.

Two thousand members of the anti-Governor faction took refuge in the British Consulate.

Simultaneously with the Kurds raiding the vicinity the soldiers were looting inside the town.

The expedition against Salar-ed Dowlah is awaiting reinforcement.

Reuter, telegraphing from Teheran, states that it is reported that Hissam Mulk heavily defeated Salar ed Dowlah on Saturday near Nihavend.

Reuter, telegraphing from Teheran, says that a further report from Nihavend states that a sharp engagement took place on Saturday. The rebels were shelled and retreated losing forty.



EDITORIAL NOTES.

Without doubt, the position of the Indian Christian is a peculiarly difficult one during these days of unrest. Word comes to us that those who are going about the work of preaching the Gospel are being accused of lack of sympathy with their brethren. Their words are at best listened to with the tolerance of indifference.

It is most natural for the Christian worker to wish to live on terms of sympathy with those whom he is trying to influence, and to be misunderstood is without question a source of real grief. But we must not forget that the words of Christ are "Think not that I came to send peace on earth. I came not to send peace but a sword." If the Christian, by reason of his loyalty to his conscience, is to suffer at the hands of those who are dearest to him, his position is not one to cause regret but joy. The apostles rejoiced that "they were counted worthy to suffer dishonour for the Name."

To be sure, the case is not altogether a simple one. We are face to face with a very difficult situation. On the one hand, whether rightly or wrongly, the Indian, be he Christian or non-Christian, sees much in the present regime to disapprove of. This state of dissatisfaction has been greatly intensified by the immoderate utterances of the Indian press; so much so, that it is not surprising that those who are not in a position to judge for themselves whether the published statements are correct or incorrect have been greatly embittered against all foreigners.

It is unreasonable to expect that the mere fact of being a Christian is going to utterly root out the prejudices of race and tradition. Certainly we do not find this to be the case among Europeans and Americans, so why should it be looked for in the people of India? It is not to be wondered at that the Indian Christian regrets the necessity of seeming to side in any matter against his own people.

But on the other hand, the Christian more than all the other classes in India realizes that the welfare of his land depends upon the maintenance of a firm rule. It goes without saying that his personal safety is also at stake, but this is a very small consideration for people whose greatest glory has been martyrdom. In a just cause, the Christian who would put his own life before his honour would be most unworthy of the name he bears.

No, we say that the Christians of India must be loyal, heart and soul, for a higher reason than that their peace and safety depend upon it. They must be loyal because, as intelligent men and women, they must realize that only in this way will the true interests of their beloved country be conserved. And they must maintain their attitude with

uncomplaining cheerfulness, even if it exposes them to unkind criticism from those whom they love.

We are reminded of a childish incident that well illustrates this peculiar situation. There were once two little girls of nearly the same age. One saw day in early winter, the smaller of the two got a bad sore throat, and the mother, who had to go out upon some errand, told her to remain in the house, at the same time saying to the bigger one, "Just see to it that Annie does not run out and get wet." A short time after the mother's departure, the little one became fretful and wanted to run into the garden to play. Her older sister said "No, Annie, Mamma said you mustn't." Pretty soon the same thing occurred again, and this time the little one burst into an angry fit of tears. "Sallie," she said through her sobs "you don't love me *one bit*. I'm not going to have you for my sister any longer."

This is what is being said to all Indians today who are unready to join with the party of misrule. "You are not our brothers, and we do not love you any more."

Just wait patiently, dear Christian brother or sister, the time will come when your unwise fellow country men, who are scorning your friendly advances, will admit that you have been in the right.

Only be careful! Be sure that your own loyalty is sincere, and no sham thing put on temporarily for a motive unworthy of a courageous follower of the One who suffered on Calvary.

A KRU BOY.

A STORY OF GRACE AS TOLD BY A BELOVED AMERICAN BROTHER.

Samuel Morris was a Kru boy. He was an African of the Africans—a pure negro. When I first knew him he was probably twenty years old. He was a resident of Liberia, where he was employed among English-speaking people as a house painter, and where he first found the Lord. A missionary-girl came from the Far West to go out under Bishop Taylor, and as I was secretary for the Bishop I received her.

I talked from the abundance of my heart to her of the Holy Ghost. I told her if she would receive Him she would be a success in Africa, and would not be sick, nor lonesome. He would be her strength, wisdom, and comfort, and her life would be a continual psalm of praise in that Dark Continent. She hearkened—desired—consented—asked—and He came, an abiding Presence. She departed, filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would sit alone and talk to God, and cry and laugh. They thought she had left a lover behind, and therefore her actions. She had her Lover with her, hence her peculiarities. She

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reached her station, sat down to her work—contented, blessed, and happy.

The Kru boy, Samuel Morris, heard of her arrival, and walked miles to see her and talk about Jesus. She was filled and overflowed with the Holy Spirit, and was glad to speak of Him to Samuel. He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made; hours were spent in conversation on the darling theme, when she, wearied with a constant repetition, said, "If you want to know any more you must go to Stephen Merritt, of New York. He told me all I know of the Holy Ghost." "I am going. Where is he?" She laughingly answered, "In New York." She missed him; he had started. Weary miles he traversed before he reached the ocean. As he arrived on the shore a sailing vessel dropped her anchor in the offing, and a small boat put ashore. Samuel stepped up and asked the captain to take him to New York. He was refused with curses and a kick; but he answered, "Oh, yes, you will." He slept on the sand that night, and was again refused. The next morning, nothing daunted, he made the request the third time, and was asked by the captain, "What can you do?" and he answered, "Anything." Thinking he was an able-bodied seaman, and as two men had deserted and he was short-handed, he asked, "What do you want?" meaning pay. Samuel said, "I want to see Stephen Merritt." He said to the men in the boat, "Take this boy aboard."

He reached the ship, but knew nothing of a vessel of the sea. The anchor was raised, and he was off. His ignorance brought much trouble. Cuffs, curses, and kicks were his in abundance; but his peace was as a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up, and the captain was convicted and converted. The fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel; the songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

Two incidents that occurred during Sammy's passage to this country serve to show his marvellous faith. When he applied to the captain for the privilege of working his passage to America, the captain asked him if he had ever been on a ship.

"No," said Sammy. "Then," said the captain, "I cannot take you; you will be sick all the time, and will be of no use to me." "Oh, please take me, sir," said Sammy; "I not get sick; I talk to my Father; He not let me get sick; I will work for you every day till I get to America." The captain took him, but he said that on the third day he began to be very sick—"never so sick before in all my life." "And what did you do then?" I asked. "Oh, I got down on my knees and said, 'Father, You know I promised to work for this man every day till I got to America, but I can't do it if I am sick; please take away the sick,'" and from

that moment he was well and able to do his work. He told me also that he had to work on the mast—a kind of work he did not at all like to do. One night he was sent up the mast to work, and it was raining, and the wind rolled the ship and swayed the mast away over till it seemed as though the vessel would capsize, and the rain beat into his eyes and almost blinded him. In the midst of the storm he talked to his Father, in this way: "Father, am not afraid, for I know You will take care of me, but I don't like to be on the mast. Won't You please make it so that I won't have to come up here again?" "I knew He would," he added. The next day there was work to be done above, and Sammy started with another sailor to do it. When they reached the foot of the mast the other sailor turned and said, "Sam, you don't like to work on the mast, and I don't like to work in the cabin. You go and do my work in the cabin, and I'll do your work above." So Sammy's prayer was answered, and he never had to go up the mast again.

They landed at the foot of Pike Street, E. R., and, after the farewells were said, Samuel, with a bag of clothing furnished by the crew—for he went aboard with only a jumper and overall, with no shoes—stepped on the dock, and stepping up to the first man he met, said, "Where's Stephen Merritt?" It was three or four miles away from my place, in a part of the city where I would be utterly unknown; but the Holy Spirit arranged that. One of the Travellers' Club was the man accosted, and he said, "I know him. He lives away over on Eighth Avenue—on the other side of the town. I'll take you to him for a dollar." "All right," said Samuel, though he had not one cent. They reached the store just as I was leaving for prayer meeting, and the tramp said, "There he is!" Samuel stepped up and said, "Stephen Merritt?" "Yes." "I am Samuel Morris; I've just come from Africa to talk with you about the Holy Ghost." "Have you any letters of introduction?" "No—had no time to wait." "Well, all right; I am going to Jane Street prayer meeting. Will you go into the Mission, next door? On my return I will see about your entertainment." "All right." "Say, young fellow," said the tramp, "where is my dollar?" "Oh, Stephen Merritt pays all my bills now," said Samuel. "Oh, certainly," said I, as I passed that dollar over.

"I went to the prayer meeting, he to the Mission. I forgot him until just as I put my key in the door about 10.30, when Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform, with seventeen men on their faces around him. He had just pointed them to Jesus, and they were rejoicing in His pardoning favour. I had never seen just such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was indeed a picture.

Think, an uncultured, uncouth, uncultivated, but en-



dowed, imbued, and infilled African, under the power of the Holy Spirit, the first night in America, winning souls for Immanuel—nearly a score. No trouble now to take care of him. He was one of God's appointed ones. This was Friday. Saturday he stayed around. Sunday I said, "Samuel, I would like you to accompany me to Sunday School. I am the Superintendent, and may ask you to speak." He answered, "I never was in Sunday School; but all right." I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to their Superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced, my attention was called, and I turned aside for a few moments, when I looked, and lo! the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifesting power of the Holy Spirit were so sensible that the entire place was filled with His glory.

The young people formed a "Samuel Morris Missionary Society," and secured money, clothes, and everything requisite to send him off to the Bishop William Taylor University at Fort Wayne, Ind. The days that passed while waiting to go were wonderful days. I took him in a coach with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said, "Samuel, I would like to show you something of our city and Central Park." He had never been behind horses, nor in a coach, and the effect was laughable to me. I said, "Samuel, this is the Grand Opera House," and began to explain; when he said, "Stephen Merritt, do you ever pray in a coach?" I answered, "Oh, yes; I very frequently have blessed times while riding about." He placed his great black hand on mine, and, turning me around on my knees, said, "We will pray!" And for the first time I knelt in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, and the city, and the people, when he was so desirous of hearing and knowing about Him; and he asked Him if He would not take out of my heart things, and so fill me with Himself, that I would never speak or write or preach or talk only of Him. There were three of us in that coach that day. Never have I known such a day. We were filled with the Holy Ghost, and since then I have not consciously written a line, or spoken a word, or preached a sermon, only for or in the Holy Ghost.

To be continued.

Lowell, in his "Vision of Sir Launfal," truly shows the spirit of Christlike giving: "Who gives himself with alms feeds three, Himself, his hungering neighbour and Me."

Let us only be patient; and let Go our Father teach his own lesson in his own good time.

NOAH AND THE FLOOD.

Heb. xi. 7; Gen. vi 8-22.

1. It is a remarkable fact that among many different races in countries far apart, we find traditions of a great flood. Such stories vary a good deal in detail, but they occur in the primitive legends of Greece, and Australia, and Polynesia, and Tibet, and India, and different parts of America. We might be apt to suppose that all such traditions pointed back to some vast primeval catastrophe. And more than one eminent geologist has recently maintained that a great submergence of part of the earth's causing a huge inundation of the sea and immense destruction of men and animals, did take place before historical records began. It must be confessed, however, that our chief authorities in geology deny that there is evidence for any such great submergence and consequent catastrophe. While the best scholars believe that these striking legends of a flood are probably due to the operation of various natural causes in different countries.

2. The Babylonian account of a deluge, however, does beyond question stand closely related to the Bible narrative. The British Museum contains a cuneiform inscription on tablets which were discovered at Kouyunjik, in the buried Library of King Assurbanipal, and which were deciphered and published in 1872 by Mr. George Smith. These tablets contain an epic poem, 200 lines of which relate the story of a flood. The story is said by experts to be at least as old as 3000 B.C., and it agrees in many remarkable particulars with the account in Genesis. We read in the tablets how the gods resolved to bring a flood and commanded a man to build a ship, which is pitched within and without with bitumen, and laden with slaves and cattle and the beasts of the field. The shutting of the door, the sending out of a dove and a raven, the subsequent sacrifice on the mountain, and the rainbow, are all mentioned, though with many variations in other details. Most scholars agree that this story of a deluge belonged originally to Babylon, and thence found its way into Palestine.

3. The significant thing to notice, however, is, that as the Hebrew narrative stands in the Bible, it has a new character stamped upon it. "It becomes a symbolic embodiment of ethical and religious truth." The Flood in Scripture marks an epoch in the early history of the race. It becomes a Divine judgment on corrupt and degenerate mankind. Our Lord Himself points back to it as an exemplification of a great principle by which God deals alike with nations and with individuals. "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man" (Luke xvii. 26, 27; Matt. xxi. 37).

4. The Epistle to the Hebrews ranks Noah among the primitive heroes of faith. In 2 Peter ii. 5. Noah appears as

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a herald of righteousness, a witness for God in a perverse and godless generation. By his fidelity he saves not himself only, but his family, and becomes the second father of humanity. The new era is inaugurated by "a new and gracious declaration of God's purposes towards man: the promise, the blessing, and the covenant are tokens of His goodwill to mankind."

5. In one often-quoted passage in the New Testament, the Flood is referred to as a figure of baptism. "The long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter iii. 20, 21). Regarding the references to baptism in the New Testament, we must remember that as a rule the first Christian had been baptised as adults, on their personal confession of faith in Christ. Their baptism thus became the seal of their saving faith, the token of their new birth, the outward sign of their admission into the fellowship of believers—just as is the case to-day when a Hindu convert confesses his faith by baptism. In such a man's experience baptism naturally stood for the end of the old life and the beginning of the new. But, as Dean Alford says, "Let us take care that we know and bear in mind what 'baptism' means; not the mere ecclesiastical act, nor the mere fact of reception by that act among God's professing people, but that completed by the Divine act, manifested by the operation of the Holy Ghost in the heart and through the life." When St. Peter writes, "baptism doth save you," he takes care to guard against the idea that the ritual water acts as a magic spell: he adds the limiting clause, "not the putting away of the filthiness of the flesh, but the answer of a good conscience towards God." That is to say, baptism saves, only when it is received in repentance and faith: for no man can give the answer of a good conscience toward God except he repents and believes.

T. H. DARLOW.

An interesting specimen recently added to the South Kensington collection is the crested rat (*Lophiomys imhansi*). The hair of this curious animal forms a crest along the back and tail, which is its chief outward characteristic. The crested rat is an inhabitant of North-east Africa, and is arboreal in its habits. The crested rats differ so much from the rest of the order of the rodents that they form a family by themselves; the species now in the museum is, in fact the sole known representative of the family. Its chief structural peculiarity, perhaps, is the granulated plates which cover the temporal fossæ.

PERSONALS.

A Battle-field Joke.—To look at General Jack Hays it seems almost incredible, says the *Washington Post*, that he could have served for forty-eight years in the United States army, because he seems no older than that. In narrating some of his experiences recently, the general said:

"I was in a hot fight with the Indians out in western Texas, in 1850, in which Fitzhugh Lee received an arrow in his side from the bow of a Comanche chief. Not one of his men who crowded about him expected he would live. His look was so ghastly, his voice so faint, that we expected every breath would be his last. My heart was nearly broken, for I had the same warm liking for him then I have ever since cherished.

"While we stood in a mournful group around him one of the boys remarked, at the same time exhibiting his hat, with a bullet-hole through the top: 'They've got the lieutenant, and if the bullet that made this had gone two inches lower, I'd been a dead man, too.'

"At this Fitz Lee opened his eyes just a fraction, and as the ghost of a smile played on his pallid face, observed: 'Jim, you needn't try to impose any such yarn as that on us. You got behind a tree, and shot that hole in your hat yourself.'

"Then and there I knew Fitz Lee wasn't going to die. A man who had life enough left to joke was sure to get well."

Convenient Deafness.—John Mitchell, president of the United Mine Workers, was recently a guest of the Club of Philadelphia. It is the rule of this organization, says the *New York Tribune*, to call upon its guests to speak, and then to confuse them with interpolated remarks. But Mr. Mitchell could not be confused, and the only notice he took of the gibes was to say:

"I guess I could get along better with my speech here if I were deaf. It is often a good thing to be deaf. There is a deaf old woman I know up in the coal regions.

"Once I went to see this woman, and she asked me to tea. I thanked her and said I would, as I was not expected home before dark. She had been hearing pretty well up to this point, but now she got very deaf all of a sudden. She had to ask her daughter what I had said.

"He said, mother,' exclaimed the daughter, 'that he thanks you, but he can't stay, as he is expected home before dark.'

"At this the old woman looked relieved, and I departed."

We never graduate in religion, because the nearer we are to God, the more we see there is to be learned.

—M. H. Seelye.

The Church is not made up of perfect beings, but of persons who, if they yield themselves to its high influences, will be going on to perfection.

LINCOLN AS A CROSS-EXAMINER.

—In order to illustrate his remarks, Francis L. Wellman, in his new book, "The Art of Cross-Examination" (Macmillan), quotes a simple but instructive example of cross-examination from Judge J. W. Donovan's "Tact in Court." The example is doubly interesting in that it occurred in the course of Abraham Lincoln's first appearance for the defense in a murder trial:

"Grayson was charged with shooting Lockwood at a camp-meeting, on the evening of August 9, 18—, and with running away from the scene of the killing, which was witnessed by Sovine. The proof was so strong that, even with an excellent previous character, Grayson came very near being lynched on two occasions soon after his indictment for murder.

"The mother of the accused, after failing to secure older counsel, finally engaged young Abraham Lincoln, as he was then called, and the trial came on to an early hearing. No objection was made to the jury, and no cross-examination of witnesses, save the last and only important one, who swore that he knew the parties, saw the shot fired by Grayson, saw him run away, and picked up the deceased, who died instantly.

"The evidence of guilt and identity was morally certain. The attendance was large, the interest intense. Grayson's mother began to wonder why 'Abraham remained silent so long, and why he didn't do something!' The people finally rested. The tall lawyer (Lincoln) stood up and eyed the strong witness in silence, without books or notes, and slowly began his defense by these questions:

"Lincoln: 'And you were with Lockwood just before and saw the shooting?'

"Witness: 'Yes.'

"Lincoln: 'And you stood very near to them?'

"Witness: 'No; about twenty feet away.'

"Lincoln: 'May it not have been ten feet?'

"Witness: 'No, it was twenty feet or more.'

"Lincoln: 'In the open field?'

"Witness: 'No, in the timber.'

"Lincoln: 'What kind of timber?'

"Witness: 'Beech timber.'

"Lincoln: 'Leaves on it are rather thick in August?'

"Witness: 'Rather.'

"Lincoln: 'And you think this pistol was the one used?'

"Witness: 'It looks like it.'

"Lincoln: 'You could see defendant shoot—see how the barrel hung, and all about it?'

"Witness: 'Yes.'

"Lincoln: 'How near was this to the meeting-place?'

"Witness: 'Three-quarters of a mile away.'

"Lincoln: 'Where were the lights?'

"Witness: 'Up by the minister's stand.'

"Lincoln: 'Three-quarters of a mile away?'

"Witness: 'Yes—I answered ye twiste.'

"Lincoln: 'Did you not see a candle there, with Lockwood or Grayson?'

"Witness: 'No; what would we want a candle for?'

"Lincoln: 'How, then, did you see the shooting?'

"Witness: 'By moonlight!' (Defiantly.)

"Lincoln: 'You saw this shooting at ten o'clock at night—in beech timber, three-quarters of a mile from the lights—saw the pistol barrel—saw the man fire—saw it twenty feet away—saw it all by moonlight? Saw it nearly a mile from the camp lights?'

"Witness: 'Yes, I told you so before.'

"The interest was now so intense that men leaned forward to catch the smallest syllable. Then the lawyer drew out a blue-covered almanac from his side coat pocket—opened it slowly—offered it in evidence—showed it to the jury and court—read from a page with careful deliberation that the moon on that night was unseen, and only arose at one o'clock the next morning.

"Following this climax, Mr. Lincoln moved the arrest of the perjured witness as the real murderer, saying: 'Nothing but a motive to clear himself could have induced him to swear away so falsely the life of one who never did him harm!' With such determined emphasis did Lincoln present his showing that the court ordered Sovine arrested, and under the strain of excitement he broke down and confessed to being the one who fired the fatal shot himself, but denied it was intentional."

GO QUICKLY.

"Go quickly." Not with angel hosts the glad commission lies:

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The work is thine! Arise!

"Go quickly," urgent is the call, it will not brook delay;

Go forth with loyal heart and brave,
Go win the souls He died to save, go tell them of the empty grave;

Go speed thee in thy way.
Happy who so Christ's words convey,
That He may meet them on their way

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